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THE NATURE OF THE EVOLUTIONARY CRISIS

Editorial Summary

If evolution is still going on as it has been going on, then a war of this scale and of these possibilities is an evolutionary crisis like an ice age, or a shift of the poles. But its psycho-spiritual or millenial character (the happy phrase of Dorothy Thompson) masks its critical nature to those accustomed to thinking of mankind as only a biological entity. To those to whom the reality of the superphysical is certain, who hold that man has a psycho-spiritual evolution proceeding along with physical changes, it is evident that a shift of mental and soul angles of vision are as necessary in human evolution as changes in the position of the equator or the subsidence of continents.

There is, however, this difference between a psycho-spiritual cataclysm and a geological epoch. About a Great Revolution such as the Laramide, let us say, there is nothing man can do, since geological movements are beyond his control. But a psycho-spiritual revolution is something about which we can, as conscious entities, do much. We can identify some of the demands being made upon us and we can meet some of them.

Those demands are as much the business of anthropology as they are of sociology or of psychology, because a new racial situation on the globe as a whole is emerging. In a country like India the radio is altering the cultural pattern across very old language and custom lines. Presently short wave radio, which is already listened to by great numbers of people in this country, will show analogous effects between whole continents. The shrinking of the globe by communications compels adjustments as much as the physical shrinking would. The demands must be met, either by pressure of fact or intelligent anticipation..

No one who thinks denies the nature of the principal demands. We have to accept the free expression of Hindu and Buddhist cultures. We must acquiesce in the assertion of Russia that she is determined to go her own political way, leaving us equally to go ours. We have to develop a modus vivendi for religion and science. We have to convert machinery from master to servant, by controlling those who today claim to control machines for profit first and values afterward.

All this is summed up in the term democracy. A democracy allows the same freedom to all the great religions, to the nations, to the disciplines of heart and of head. Only a freed machine production will abolish slavery and implement democracy. Only one thing really is badly needed for the purposes of effective propaganda by the United Nations---an unequivocal definition of democracy in those sort of terms. Until the issue is put starkly, how shall we all learn the common lesson ?

One of the obstacles to right action is the existence of scores of old-era groups. It is a familiar fact of anthropology that any culture is based on mass mind tensions. Within the fine-spun webs of human cultural psyches collaboration is subtly enforced. But when new demands are made which old organisation have not been created to meet, then these groups act as brakes upon individual response. A conspicuous instance was seen when echoes of the fact that Russia is our heroic ally reached the Daughters of the American Revolution. The Daughters were exhorted by one of their speakers to regard Russia as a suitable ally because Russia has

abandoned Communism. The ladies under discussion are themselves the product of a war which effected a political revolution, but they feel safe with Russia only after they have deceived themselves into thinking the World Wars which are to produce a world-wide economic revolution have failed in their first effects, in Russia. It is impossible to suppose that every member of that group can contain such paradoxes within themselves, as individuals, and manage to go on without exploding.

People thus are at war within themselves about matters so fundamental that no peace can come until they have achieved a personal peace first. Those millions of personal internal peace treaties may then be translated into international peace relations. In the United States we have repeatedly seen, before the war, a variety of indirect uses of law which show this class of conflict to be very common---common enough to produce a lot of Daughters effects. We all know perfectly well that the central issue is democracy and that we have not yet achieved democratic control in our own blessed land. Two outrageous violations of democratic principles have been in the New York press headlines off and on for months, one Federal, the Dies Committee, one State, the Rapp-Coudert Committee. These are official, expensive, legislative committees which usurp a certain part of court functions and a certain part of executive functions to hunt out and denounce really democratic people in the main, going easy on Fascists and hard on democrats, smearing them as Communists. The American Bar Association must contain many men who know that rule by denunciation is a very dangerous business to tolerate, but there is no sign of any concern in the Association to deal with these two witch-finding bodies. Happily the National Lawyers' Guild has at last appealed to Governor Lehman about the report of the Rapp-Coudert Committee (PM, May 18, 1942), describing it as "A report rendered in a period of war against Fascism, which devotes hundreds of pages to attacks on labor unions, on teachers and their tenure, on the Boards of Education and Higher Education, even on a nation with which we are allied, while casually dismissing Nazi and Fascist activities in the schools, deserves to be characterized as a tool for fifth columnists. Its authors are either ignorant of the nature of the war we are engaged in or are indifferent to its outcome."

Can group mind tensions only be arrested by events, and is that why there are wars ? It is true that wars painfully educate enough individuals to weight groups in new ways. The most difficult of these groups to weight are the war departments of governments. For war makes them stronger, naturally. The New York Times had this item on May 17th specially cabled from London, concerning a call for amateur photographers to turn in their snapshots, because one such picture was of aid in a Commando raid. "In making its appeal for photographers the Admiralty officials stated that they wanted pictures of every inch of coastline, of every road, railway, bridge and factory in the world. From this it is obviously planned to make a permanent file not only for this war but for possible future ones." The majority of Admiralty officials may believe as persons that this is a war to end war. Let us hope so. But in the meantime they get ready for the next one. The scale of the next one can be measured by the number of snapshots the Snapshot Bureau in the United States would have to deal with.

How shall enlightenment come to Parent-Teachers Associations, Legislatures, Elks, Daughters, Rotarians, American Medical and Bar Associations, Country Clubs, that a new world, with new standards, is trying to come to birth ? Surely only by calling out to individuals ? The relation between masses and individuals was vividly illustrated by Vice-President Wallace's recent speech to the Free World Association. The press just about ignored it, but Raymond Clapper wrote it up twice in his column and spoke of it on the air, so did Johannes Steel, Quincy Howe, Dorothy Thompson, George Fielding Elliott. And shortly afterward Mr. Wilkie, Mr. Hull and Mr. Dewey made constructive post-war planning statements, probably somewhat prompted by Mr. Wallace's own grand challenge. Thus the individual in the press resists the pressure of the press as an organisation, and the power of the courageously spoken and truthfully written word becomes evident.

What, then, is needed to end the war is discussion of the detailed principles of the peace, so that the private psychic war in individuals may end and masses be re-oriented to the world to come. In Tomorrow, June, 1942, Salvadore De Madriaga describes this new world as a Free Order. He says that as liberty was the goal in the last century, order must be the goal in this---hence we shall have both, freedom and order. The Free Order is defined as Order resulting from Free action within each person and group. He prescribes a world state in which "the citizens must serve the State, the State must serve men"..."the States must serve the World Commonwealth; the World Commonwealth must serve the nations." He describes also the outlines of such a world commonwealth. Unfortunately Senor De Madriaga has not one even smallest paragraph on economic decency and sense. We need a few more men like Mr. Wallace, with courage to call out individuals with plain-speaking on such important scores.

F. K.

ORGANIC ANTHROPOLOGY

Culture as a Matrix

(The following remarks by Margaret Mead in the second Conference on Science, Philosophy and Religion, (pp. 57-59) record important principles championed by the contemporary generation of anthropological leaders to which Miss Mead belongs).

"This paper will confine itself rigorously to suggestion as to what the comparative study of cultures can contribute to the ends to which this Conference has committed itself - its recorded belief that 'modern civilization can be preserved only by a recognition of the supreme worth and moral responsibility of the individual human person'. The Conference has set up this touchstone, and every cultural institution which it surveys or envisages must be tried and tested by it."

"What, then, can the comparative study of cultures signify to those who have taken this firm stand, who have selected and acclaimed this particular standard ? I would suggest several possible functions: It can demonstrate, from data on other cultures (and, by virtue of their relative simplicity and the extent to which they differ from our own culture and represent parallel developments rather than ancestral or divergent forms of our own culture, particularly from primitive cultures) that every culture must be seen as a whole, with its value system as an inextricable component. It can refute and brand as unscientific, irresponsible, and dangerous the use of cross-cultural data for purposes of devaluating any given cultural system by the demonstration that other cultures have placed different emphases and different values on some isolated detail of behavior. Historically, those who are desirous of breaking down some particular traditional value for our society have arrayed a miscellaneous assortment of divergent practises, showing that this and that other people, or indeed ourselves at some other period in history, regarded a given practice in a different moral light, arguing that, therefore, all moral practices are limited in time and place and therefore lack any ultimate validity. This mischievous and uniformed use of cultural material is often called cultural relativity, but that is exactly what it is not, for cultural relativity demands that every item of cultural behaviour be seen as relative to the culture of which it is a part, and in that systematic setting every item has positive or negative meaning and value. Even where items of cultural behavior, so-called cultural traits, have been so easy to identify and so alluring to the members of other cultures that they have diffused - progressively borrowed by the members of other cultures in contact one with another - modern social anthropology has shown how a trait which appears to be objectively the same may have markedly different meaning and function in different cultural settings. The science of culture can insist, therefore, that when we consider contrasting types of behavior we shall attend always to complete systems, and that random, indiscriminate citations of cultural contrasts in detail be strictly recognized for what they are, iconoclastic polemic material, ammunition for agitators, but with no scientific validity."

"The precise and detailed data which has been accumulated on some of these alien

cultural systems provides an exercise in the appreciation of the degrees to which every detail of culture is interdependent with every other detail, so that items of behavior which have not historically been considered to be in the same sphere of discourse - the way a mother handles her baby, the attitude toward the supernatural methods of classifying relationships, the style of literary composition, the rambling scribblings of children in the sand, and the type of self-control toward which the will-power of dying is directed - that all of these are systematically related to the whole. Such a consideration of cultural data may lead to a recognition of the extent of our problem, that the system of values involves in the end the whole culture. It makes the problem of values at one time more difficult, demonstrating the width and depth of their ramifications, and more exigent, in that it constitutes further documentation of the dependence of any people upon their culture - their system of values - a sort of primitive atlas on the theme that man does not live by bread alone."

MAN AND MENDELIAN ORDER

The Ecological Concept

The author discusses the anthropological conception of race, and shows that it is altogether pre-Mendelian in nature; that its artificiality, its non-correspondence with anything in nature, and its confusing implications render it an unscientific tool which should be altogether dropped from the scientific vocabulary and method of the anthropologist. If we are ever to understand how the differing groups of mankind came to possess such characters as distinguish them, we must not make omelettes of the very ingredients, the genes, which it should be our purpose to isolate and map. We must study the frequencies with which such genes occur in different groups. The human species is best considered as a group of populations which, more or less, replace each other geographically or ecologically, and of which the neighboring ones intergrade or hybridize wherever they are in contact, or are potentially capable of doing so. (M. F. Ashley Montagu, of the staff of Hahnemann Med. Coll., Phila. reviewing his article on the concept of race in the human species in the light of genetics in *Jour. Heredity* 32 (8): 243-247. 1941. G. T.)

Dr. Ashley-Montague continued his discussion before the American Association of Physical Anthropologists at Harvard recently, saying that from a study of half-castes on Pitcairn Island, mulattoes, Chinese-whites, Maya-Spanish crosses and Hottentot-white crosses he concluded that half castes as a whole were for the most part superior biologically to their parents, because ethnic mixture produces a purifying effect in that many defective traits of parents are eliminated in the offspring. Considering the Jews, he stated that the latter were not a single race but a number of races and that they exhibit in preeminent degree the biologically good effects of race mixtures. Human hybridization very rarely results in unfavorable effects. The more unlike two human groups are genetically, the more likely that for many characteristics the hybrids will be superior to their parents and present a mosaic of their characteristics for the rest. (New York Times, April 18, 1942. A. J. P.)

HISTORY AS TRUTH

Book Review

The first volume of a history suited to the new world that is to come after the war has been sent us for review, *Civilization---Past and Present*, by T. W. Wallbank and A. M. Taylor of the University of Southern California. No book in recent months has given us the deep satisfaction derived from this. Long over-due proportions to culture are restored by recognizing the civilization of India. The amends are full, in the form of fine passages from the Vedic literature, exact descriptions of central Buddhist teachings, proper appreciation of Asoka. The steady pace of the writing, the appreciative spirit, and the richness of source material are general virtues which will establish all the more the values in oriental cultures, be-

cause they are expounded with the same fairness, quiet and assured understanding, and proper documentation, as the rest. It is reasonable to expect that this textbook in general or survey history for college students will be perceived in years to come to have had no inconsiderable part in forming minds fit to participate in global, as against national life. Indeed, if enough contemporary adults with college degrees could be got to read herein, in order to bring themselves into a proper frame of mind, the peace would be greatly accelerated. All the ignorant claims made for culture as the exclusive possession of one or another ancient peoples in the kind of text we all suffered from in the past are a causal part of the present benighted times. Messrs. Wallbank and Taylor are serving a new age.

The work has certain important structural features. Each culture is examined under six main categories---economic, home and social life, political organization, religion, thought and education, and esthetic or expressional activity---so that the feeling of an organic continuity in history is conveyed. Again, each of the five hundred maps and other graphic material is placed precisely adjacent to the text it is to illuminate, and the diversity of this material keeps the six categories alive for the reader. The maps in particular are masterpieces of simplicity and form a contrapuntal theme integrated to the whole.

We look forward to the second volume of this valuable work, which is to bring us on from 1650 A. D. to present times. Let us hope its appearance may be at a date which will record the achievement of a peace written out of a background of world perspective here implied. The publishers are to be congratulated upon assenting to lavish illustrations, invaluable maps in large numbers, and in general a format as generously planned as the treatment by the authors of their material. F. K.

CIVILIZATION---PAST AND PRESENT, T. Walter Wallbank and Alastair M. Taylor, Scott, Foresman and Co., Chicago, etc., Vol. I, 586 pages.

A REVIEW OF RACE RELATIONS

As of Today

The paper is in three parts, of which the first discusses the use of the classes Europide, Mongolide, Negride and Amerikanide by Von Eickstedt. The present writer objects to the continued use of terms as old as Blumenbach's, which are at variance with biological and ecological findings. In the second part he gives reasons for linking many of the aborigines of Asia and America with the Alpine and Mediterranean races: and for abandoning the classification which assumes that each continent tends to certain special races. The third part deals with C. W. Coon's recent book on the Races of Europe. Various maps are given which show how Coon's classes agree with or differ from those used by the writer. The importance assigned by Coon to the Borreby stock in Germany is discussed, and his conclusions as to hybridization are referred to. Griffith Taylor, reviewing in Biological abstracts his own paper on races of the world - a discussion of recent classifications in Human Biol. 13 (#): 390-397. 2 maps. 1941. G. T.)

THE HUMAN GROWTH TIDE

Americans get larger

Recent completion of a study of height, weight and menarchial records for over 65,000 freshmen, matriculating in 4 State universities in recent years, has shown that the reversal in the human growth tide hinted at in 1938, is now becoming more definite. The upward trend in student stature also shows evidence of reversal in the more southerly states. The relation of these trends to world climatic conditions is discussed. (E. J. Umberger, reviewing an article by C. A. Mills on the oncoming reversal of the human growth tide, Science 92 (2392): 401-402. 1940. G.T.)

A discussion of the opinions of psychologists, medical men and stage hypnotists by J. B. Griswold. Dr. A. A. Brill, New York psychoanalyst, scoffs at the claims of the psychologists as to the therapeutic value of hypnotism. He says that anything that can be done with hypnotism can be done better by some other method. About 99% of the medical men say that hypnotism is worthless as a healing art and if a doctor lets it be known he is using hypnotism, most of his patients would flee in terror. But about a great percentage of the psychologists believe firmly that it has a legitimate place in mental treatment. All agree that repetition weakens resistance, and millions who have seen vaudeville hypnotic exhibitions and have noticed that obviously hypnotism is something that temporarily weakens will power. G. H. Estabrooks Ph. D., Prof. of Psychology believes that Hitler's control over the Germans is definitely a form of hypnotism.

It is not difficult to stop pain by telling the subject that when he awakes the pain will be gone, but careful hypnotists don't try it. The pain might be a warning of some real trouble such as appendicitis. Hypnotism has been used successfully in childbirth. The treatment is rare in the U. S. but is said to be used frequently in Europe. Both Wells and Estabrooks have used hypnotism to turn lazy students into industrious ones and a practicing New York psychologist reports success with introverts and persons with an inferiority complex. Hypnotism then is kicked around because of the opposition of well qualified medical men who have conscientiously experimented with it and of those who are afraid of being branded as quacks and witch-doctors if they use it.

On the other hand Dr. Victor H. Vogel, Asst. Chief, Div. of Mental Hygiene, U.S. Health Service has written "the usefulness of hypnotism will increase as the skepticism and ignorance of its true nature diminishes." The younger generation is coming out of colleges with no prejudice against hypnotism and with a real curiosity as to its practical possibilities. Attention is called to the fact that many believe hypnotism is witchcraft, but that the forefathers of these people thought tomatoes were poisonous. (Abstracted from American Magazine pp. 24-5; 112-14, May, 1942. A. J. P.)

"The late Roy Arton, president of the Brooklyn Psychical Research Society, experimented in an effort to stimulate the subconscious mind to think while the conscious mind slept and later register the results in the conscious mind. He hypnotized a subject who had to do a large quantity of creative work in a hopelessly brief period. Each evening the subject was hypnotized and told that the subconscious mind, during the night's sleep would plan the next day's work to the finest detail so that the utmost efficiency and time saving would be attained. The subject had no knowledge of the nature of the experiment and was surprised to discover that she was able to accomplish the seemingly impossible task. Many persons use this process without giving thought to the mechanism involved when they 'go to sleep on a problem' in the hope that a solution will come when they awake. But what the mind does with the problem while we are unconscious is unknown, one more of the mysteries of sleep." (New York Herald Tribune, April 5, 1942. A. J. P.)

BRAIN X RAYS

A New Technique

At a joint meeting of the New York Neurological Society and N. Y. Acad. of Medicine, Drs. Harold G. Lefft and J. Arthur McLean of Columbia Univ. reported a new method of making X ray pictures of the brain by the injection of di-iodo-tyrosine mixed with gelatine, into the brain or spinal cord. The material is compatible with bodily tissues and has no deleterious effects. With this material each cavity of the brain can be visualized in its entirety, enabling the diagnosis of brain tumors and the location of foreign bodies. (New York Times, Jan. 7, 1942. A. J. P.)

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THE MEASUREMENT OF BODY CURRENTS

Abstract

Detailed records of laboratory work on this subject are given by R. S. Schwab. A small, nearly constant, direct current potential exists in all living matter, including plant life, which is attributed to different metabolic rates in the tissues. A second type is due to locomotion and is found in animals only. Muscle contractions due to electrical stimulation are in this category. A third type is due to the heart's action and may be measured by the electrocardiograph. A fourth type is associated with the nerve system and may be detected with the electro-encephalograph. (Transaction of the Am. Inst. Elect. Engrs. 60, 919-24, Oct. 1941, through Science Abstracts, Sect B. #71, Jan. 1942.. A. J. P.)

EATING FOR VITALITY

Simple Rules

Scientific rules for eating are usually complicated, loaded with chemistry and strange weights which bewilder the average person. Protective eating however can be reduced to simple rules which require no chemical knowledge and do not tax the memory. According to Donald A. Laird of the River Crest Laboratory, in Middle Haddam, Conn., the following seven simple rules will build up a reserve of vigor.

1. Eat three different vegetables a day. (Potatoes, white or sweet, are not counted as vegetables). Canned or fresh, raw, cooked or warmed-over.
2. Eat two fruits or fruit juices daily.
3. Eat eggs and milk once a day. (Concealed eggs and milk in cakes and puddings do not count.)
4. Drink enough water to make the urine a light straw color. Some people need more water, others less--no definite amount can be prescribed. (Water disguised in alcoholic liquors does not count.)
5. Relax before, during and after meals. It is not a question of eating slowly, but of being relaxed in body and mind.
6. Get one hour of sunshine daily. Artificial sunshine lamps can be of service.
7. Have a complete check up once a year by a physician and dentist. Yeast in any form renews vigor. Coffee, tea and "cokes" do not remove the cause of fatigue. (Digested from the Scientific American 98, 73-5, Feb. 1942. It is notable that dietary advice more and more ignores meat. A. J. P.)

HUMAN AND INSECT VISION

Abstract

As a result of photographic experiments with butterflies, using Kodachrome, ortho, and panchromatic films with various filters, C. T. Brues concludes that the visual range of insects extends much farther into the ultra-violet than in the case of the human eye, but reaches only to a wavelength of about 5900 Å at the red end of the spectrum. It appears that certain red and orange markings are readily visible to insects on account of the ultra-violet that they reflect and not by reason of the reflected orange or red that affects the human eye. (Proc. Amer. Acad. Arts Sci. 74, 281-5, 1941, through Science Abstracts Sect. A #112, Jan. 1942. A. J. P.)

QUALITIES FOR LEADERSHIP

Men and Women Contrasted

From a nation wide survey on 300 outstanding leaders in business and professions, the results of which were judged by 30 personnel management executives headed by Charles S. Stech, a former psychologist in a Western university, it was found that selections based on 39 qualities, raised production and were liked by employees. The top five qualities for men are judgment, resourcefulness, open-mindedness, popularity and decisiveness. For women the qualities were the same with one exception. Decisiveness which stood 24th, was replaced by planning ability. Punctuality, thrift, ambition, thoroughness, modesty and other favorite copybook rules are not the foremost qualities for leaders. Appearance ranked last for men and 36th for women. Last place for women was thrift which was 37th for men. (Newark Evening News, April 8, 1942. A. J. P.)

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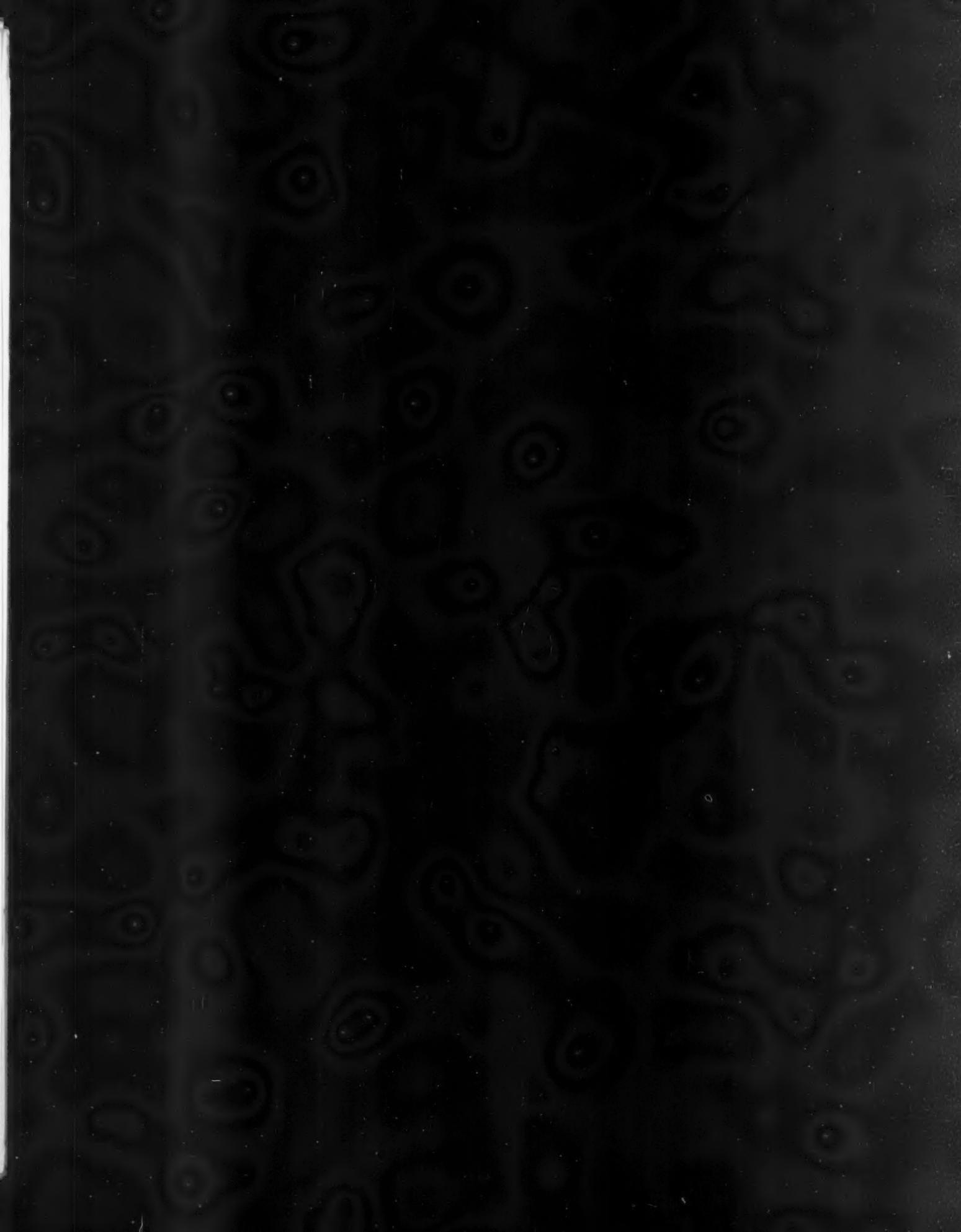
VITAMINS IN THE FUTURE

And the Situation Today

In addresses on the occasion of the presentation of the Chandler Medal, Drs. Robert R. Williams of the Bell Telephone Labs, and Roger J. Williams of the Univ. of Texas; discussed the future of vitamins. There are six vitamins which have already acquired importance for the layman, food technologist and practicing physician, of which five are commemorated in the existence of ancient and wide spread diseases known in all the principal tongues of the earth. The oldest is beriberi, due primarily to lack of thiamin. Reference to the malady is attributed to Hwangti (2700 B. C.). Scurvy ranks next in antiquity and was described by Hippocrates (400 B. C.). This is a vitamin C deficiency controlled among other things by judicious use of lime juice. Rickets, called the English disease, was first described by Glisson in 1650 and is successfully treated by vitamin D in cod liver oil. Pellagra was first noted in American Indians about 1600 and in Italian peasants who used maize as food. Maize is conspicuously low in nicotinic acid now known as the anti-pellagra vitamin. Finally, lack of vitamin A is associated with dryness of the eyes and with night blindness.

The vitamins which are required to check the great nutritional plagues of mankind have been discovered and produced commercially. There are many others called the lesser vitamins, which may afford great revelations regarding physiological and pathological processes, for instance pre-administration of vitamin K, to prevent excessive bleeding in childbed, is becoming routine in many hospitals. Vitamins of the "B group" probably act as highly specialized lubricants for biochemical processes. They do not furnish energy but make possible its utilization.

One of the most important borderline fields in the future will be that existing between biochemistry and psychology. In this particular field vitamins will probably play an interesting role. It is a truism that mental health is based on bodily health and vitamins may, in the future, contribute materially to mental health and satisfactory psychological adjustments. For instance, nicotinic acid administration has helped tremendously in eliminating the hallucinations, dreams and other mental symptoms of pellagra. Recent studies have shown without question that intelligence and morality go together. Since an ample supply of vitamins can foster a higher intelligence in human subjects, dullness in school children of lower income groups being traced specifically to lack of enough vitamins, it has also the capability of fostering morality. (Science 95, 335-44, April 3, 1942. A. J. P.)





On May 8th the Vice President of the United States, Mr. Henry A. Wallace, addressed the Free World Association. Advance copies of the speech were supplied to the press, but only PM (and later In Fact, the press exposing weekly) printed it full, PM twice. Not only did the New York Times distort the real intent, along with other metropolitan papers, the Herald-Tribune least among them, by mangling and "explaining", but the headlines generally were used by the papers to make out that the main theme was a probable attack on Alaska. The speech was broadcast, but its powerful impulse in a definite direction can only be appreciated by reading. As MAIN CURRENTS has the duty of recording critical documents, and as this speech is the first from any statesman of the United Nations which uses the necessary forthright terms, we hold over other matter so that the speech may be put in our common notebook against the days of peace-planning to come. F. K.

This is a fight between a slave world and a free world. Just as the United States in 1862 could not remain half slave and half free, so in 1942 the world must make its decision for a complete victory one way or the other.

As we begin the final stages of this fight to the death between the free world and the slave world, it is worth while to refresh our minds about the march of freedom for the common man. The idea of freedom--the freedom that we in the United States know and love so well--is derived from the Bible with its extraordinary emphasis on the dignity of the individual. Democracy is the only true political expression of Christianity.

The prophets of the Old Testament were the first to preach social justice. But that which was sensed by the prophets many centuries before Christ was not given complete and powerful political expression until our Nation was formed as a Federal Union a century and a half ago. Even then, the march of the common people had just begun. Most of them did not yet know how to read and write. There were no public schools to which all children could go. Men and women can not be really free until they have plenty to eat, and time and ability to read and think and talk things over. Down the years, the people of the United States have moved steadily forward in the practice of democracy. Through universal education, they now can read and write and form opinions of their own. They have learned, and are still learning, the art of production--that is, how to make a living. They have learned, and are still learning, the art of self-government.

If we were to measure freedom by standards of nutrition, education and self-government, we might rank the United States and certain nations of Western Europe very high. But this would not be fair to other nations where education has become wide-spread only in the last 20 years. In many nations, a generation ago, nine out of 10 of the people could not read or write. Russia, for example, was changed from an illiterate to a literate nation within one generation and, in the process, Russia's appreciation of freedom was tremendously increased. In China, the increase during the past 30 years in the ability of the people to read and write has been matched by their increased interest in real liberty.

Everywhere, reading and writing are accompanied by industrial progress, and industrial progress sooner or later inevitably brings a strong labor movement. From a long-time and fundamental point of view, there are no backward peoples which are lacking in mechanical sense. Russians, Chinese, and the Indians both of India and the Americas all learn to read and write and operate machines just as well as your children and my children. Everywhere the common people are on the march. By the millions, they are learning to read and write, learning to think together, learning to use tools. These people are learning to think and work together in labor movements, some of which may be extreme or impractical at first, but which eventually

will settle down to serve effectively the interests of the common man.

When the freedom-loving people march--when the farmers have an opportunity to buy land at reasonable prices and to sell the produce of their land through their own organizations, when workers have the opportunity to form unions and bargain through them collectively, and when the children of all the people have an opportunity to attend schools which teach them truths of the real world in which they live--when these opportunities are open to everyone, then the world moves straight ahead.

But in countries where the ability to read and write has been recently acquired or--you know that 62 per cent of the people in this world don't yet know how to read and write--where the people have had no long experience in governing themselves on the basis of their own thinking, it is easy for demagogues to arise and prostitute the mind of the common man to their own base ends. Such a demagogue may get financial help from some person of wealth who is unaware of what the end result will be. With this backing, the demagogue may dominate the minds of the people, and, from whatever degree of freedom they have, lead them back into a most degraded slavery. Herr Thyssen, the wealthy German steel man, little realized what he was doing when he gave Hitler enough money to enable him to play on the minds of the German people.

The demagogue is the curse of the modern world, and of all the demagogues, the worst are those financed by well-meaning wealthy men who sincerely believe that their wealth is likely to be safer if they can hire men with political "it" to change the sign posts and lure the people back into slavery of the most degraded kind. Unfortunately for the wealthy men who finance movements of this sort, as well as for the people themselves, the successful demagogue is a powerful genie who, when once let out of his bottle, refuses to obey anyone's command. As long as his spell holds, he defies God Himself, and Satan is turned loose upon the world.

Through the leaders of the Nazi revolution, Satan now is trying to lead the common man of the whole world back into slavery and darkness. For the stark truth is that the violence preached by the Nazis is the devil's own religion of darkness. So also is the doctrine that one race or one class is by heredity superior and that all other races or classes are supposed to be slaves. The belief in one Satan-inspired Fuehrer, with his Quislings, his Lavals, and his Mussolinis--his gauleiters in every nation in the world--is the last and ultimate darkness. Is there any hell hotter than that of being a Quisling, unless it is that of being a Laval or a Mussolini?

In a twisted sense, there is something almost great in the figure of the Supreme Devil operating through a human form, in a Hitler who has the daring to spit straight into the eye of God and man. But the Nazi system has a heroic position for only one leader. By definition only one person is allowed to retain full sovereignty over his own soul. All the rest are stooges--they are stooges who have been mentally and politically degraded, and who feel that they can get square with the world only by mentally and politically degrading other people. These stooges are really psychopathic cases. Satan has turned loose upon us the insane.

The march of freedom of the past 150 years has been a long-drawn-out people's revolution. In this Great Revolution of the people, there were the American Revolution of 1775, the French Revolution of 1792, the Latin-American revolutions of the Bolivarian era, the German Revolution of 1848, and the Russian Revolution of 1917. Each spoke for the common man in terms of blood on the battlefield. Some went to excess. But the significant thing is that the people groped their way to the light. More of them learned to think and work together.

The people's revolution aims at peace and not at violence, but if the rights of the common man are attacked, it unleashed the ferocity of a she-bear who has lost a cub. When the Nazi psychologists tell their master Hitler that we in the

United States may be able to produce hundreds of thousands of planes, but that we have no will to fight, they are only fooling themselves and him.

The people are on the march toward even fuller freedom than the most fortunate peoples of the world have hitherto enjoyed. No Nazi counterrevolutionist will stop it. The common man will smoke the Hitler stooges out into the open in the United States, in Latin America, and in India. He will destroy their influence. No Lavals, no Mussolinis will be tolerated in a free world.

The people in their millennial and revolutionary march toward manifesting here on earth the dignity that is in every human soul, hold as their credo the Four Freedoms enunciated by President Roosevelt in his message to Congress on Jan. 6, 1941. These four freedoms are the very core of the revolution for which the United Nations have taken their stand. We who live in the United States may think there is nothing very revolutionary about freedom of religion, freedom of expression, and freedom from the fear of secret police. But when we begin to think about the significance of freedom from want for the average man, then we know that the revolution of the past 150 years has not been completed, either here in the United States or in any other nation in the world. We know that this revolution can not stop until freedom from want has actually been attained.

And now, as we move forward toward realizing the Four Freedoms of this people's revolution, I would like to speak about four duties: The duty to produce to the limit. The duty to transport as rapidly as possible to the line of battle. The duty to fight with all that is in us. The duty to build a peace--just, charitable and enduring. The fourth duty is that which inspires the other three. We failed in our job after World War No. 1. We did not know how to go about it to build an enduring world-wide peace. We did not have the nerve to follow through and prevent Germany from rearming. We did not insist that she "learn war no more." We did not build a peace treaty on the fundamental doctrine of the people's revolution. We did not strive whole-heartedly to create a world where there could be freedom from want for all the peoples. But by our very errors we learned much, and after this war we shall be in position to utilize our knowledge in building a world which is economically, politically and, I hope, spiritually sound.

Modern science, which is a by-product and an essential part of the people's revolution, has made it technologically possible to see that all of the people of the world get enough to eat. Half in fun and half seriously, I said the other day to Madame Litvinoff: "The object of this war is to make sure that everybody in the world has the privilege of drinking a quart of milk a day." She replied: "Yes, even a pint." The peace must mean a better standard of living for the common man, not merely in the United States and England, but also in India, Russia, China and Latin America--not merely in the United Nations, but also in Germany and Italy and Japan.

Some have spoken of the "American Century." I say that the century on which we are entering--the century which will come into being after this War--can be and must be the century of the common man. Perhaps it will be America's opportunity to support the freedoms and duties by which the common man must live. Everywhere the common man must learn to build his own industries with his own hands in a practical fashion. Everywhere the common man must learn to increase his productivity so that he and his children can eventually pay to the world community all that they have received. No nation will have the God-given right to exploit other nations. Older nations will have the privilege to help younger nations get started on the path to industrialization, but there must be neither military nor economic imperialism.

And modern science must be released from German slavery International cartels

that serve American greed and the German will to power must go. Cartels in the peace to come must be subjected to international control for the common man, as well as being under adequate control by the respective home governments. In this way, we can prevent the Germans from again building a war machine while we sleep. With international monopoly pools under control, it will be possible for inventions to serve all the people instead of only the few.

Yes, and when the time of peace comes, the citizen will again have a duty, the supreme duty of sacrificing the lesser interest for the greater interest of the general welfare. Those who write the peace must think of the whole world. There can be no privileged peoples.

If we really believe that we are fighting for a people's peace, all the rest becomes easy. Production, yes--it will be easy to get production without either strikes or sabotage; production with the whole-hearted cooperation between willing arms and keen brains; enthusiasm, zip, energy geared to the tempo of keeping at it everlasting day after day. Hitler knows as well as those of us who sit in on the War Production Board meetings that we here in the United States are winning the battle of production. He knows that both labor and business in the United States are doing a most remarkable job and that his only hope is to crash through to a complete victory some time during the next six months.

And then there is the task of transportation to the line of battle by truck, by railroad car, by ship. We shall joyously deny ourselves so that our transportation system is improved by at least 30 per cent. There is going to be some denying. You'll hear plenty about it soon.

I need say little about the duty to fight. Some people declare, and Hitler believes, that the American people have grown soft in the last generation. Hitler agents continually preach in South America that we are cowards, unable to use, like the "brave" German soldiers, the weapons of modern war. It is true that American youth hates war with a holy hatred. But because of that fact and because Hitler and the German people stand as the very symbol of war, we shall fight with a tireless enthusiasm until war and the possibility of war have been removed from this planet. We shall cleanse the plague spot of Europe, which is Hitler's Germany, and with it the hell-hole of Asia--Japan.

The American people have always had guts and always will have. You know the story of bomber pilot Dixon and radioman Gene Aldrich and ordnanceman Tony Pastula --the story which Americans will be telling their children for generations to illustrate man's ability to master any fate. These men lived for 34 days on the open sea in a rubber life raft, 8 feet by 4 feet, with no food but that which they took from the sea and the air with one pocket knife and a pistol. And yet they lived it through and came at last to the beach of an island they did not know. In spite of their suffering and weakness, they stood like men, with no weapon left to protect themselves, and no shoes on their feet or clothes on their backs, and walked in military file because, they said, "If there were Japs, we didn't want to be crawling."

The American fighting men, and all the fighting men of the United Nations, will need to summon all their courage during the next few months. I am convinced that the Summer and Fall of 1942 will be a time of supreme crisis for us all. Hitler, like the prize-fighter who realizes he is on the verge of being knocked out, is gathering all his remaining forces for one last desperate blow.

We may be sure that Hitler and Japan will co-operate to do the unexpected--perhaps an attack by Japan against Alaska and our Northwest coast at a time when German transport planes will be shuttled across from Dakar to furnish leadership and

stiffening to a German uprising in Latin America. In any event, the psychological and sabotage offensive in the United States and Latin America will be timed to coincide with, or anticipate by a few weeks, the height of the military offensive.

We must be especially prepared to stifle the fifth columnists in the United States who will try to sabotage not merely our war material plants, but even infinitely more important, our minds. We must be prepared for the worst kind of fifth column work in Latin America, much of it operating through the agency of governments with which the United States at present is at peace. When I say this, I recognize that the peoples, both of Latin America and of the nations supporting the agencies through which the fifth columnists work, are overwhelmingly on the side of the democracies. We must expect the offensive against us on the military, propaganda and sabotage fronts, both in the United States and in Latin America, to reach its apex some time during the next few months.

The convulsive efforts of the dying madman will be so great that some of us may be deceived into thinking that the situation is bad at a time when it is really getting better. But in the case of most of us, the events of the next few months, disturbing though they may be, will only increase our will to bring about complete victory in this war of liberation. Prepared in spirit we can not be surprised. Psychological terrorism will fall flat. As we nerve ourselves for the supreme effort in this hemisphere we must not forget the sublime heroism of the oppressed in Europe and Asia, whether it be in the mountains of Yugoslavia, the factories of Czechoslovakia and France, the farms of Poland, Denmark, Holland and Belgium, among the seamen of Norway, or in the occupied areas of China and the Dutch East Indies. Everywhere the soul of man is letting the tyrant know that slavery of the body does not end resistance.

There can be no half measures. North, South, East, West and Middle West--the will of the American people is for complete victory. No compromise with Satan is possible. We shall not rest until all the victims under the Nazi and Japanese yoke are freed. We shall fight for a complete peace as well as a complete victory.